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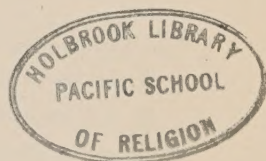
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SPECIAL NOTICES

1. The Annual Meetings for 1939 will be held at the Brown Hotel, Louisville, Ky., the week of January 9-13th.
2. *Christian Education* is available at \$1.50 for single subscriptions; \$1.00 per subscription in orders of ten or more mailed separately. Faculties and students can use articles for group discussions.
3. The Office is in need of copies of June, 1936. Send same to Christian Education, 744 Jackson Pl., N.W., Washington, D. C.

Christian Education

Vol. XXII

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The Church Related College and Public Support

AN EDITORIAL

HISTORY reveals the significant contribution which the church through its schools has made to education in America. From 1636 until late in the nineteenth century she was the preeminent educator in our country. The church pioneered in primary education. With the rise of the church and private academy system girls were given their first opportunity for higher education before the close of the eighteenth century. Teacher training was started by the church. In fact, up to 1890 there are figures from many states to show that most of the people received their higher education from the church and private schools.

In the light of the contribution of the church to general education and culture, it is a fair question to ask: Should the church-related college receive support from public funds?

It is generally known that the exclusion of church schools from public funds has been a gradual process. The Indian Mission Schools received official federal aid until 1900, and some Negro schools and colleges under church or private control received state, but more often local funds as late as 1915. Dr. R. J. Gabel in his "Public Funds for Church and Private Schools" says, "In 1917 one hundred and sixty-eight academies in 27 states were reported as obtaining \$441,463 from public appropriations, and twenty-eight secondary schools for the Negro race—mostly under church control—in ten southern states shared public money in amounts from \$50 to \$4,500" (p. 756). Maine is said to be the only state which officially recognizes church academies as eligible for public money under conditions set down in law. Some church and private universities receive federal grants or state appropriations for teacher training and agricultural and industrial departments.

There are also various forms of indirect aid which benefit church-related colleges, such as: scholarship plans which permit

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the student to select any college in the state, exemption from taxation, and federal aid granted to students through the National Youth Administration.

In the light of the service of the church to education and the acknowledged contributions from public funds to church schools to a greater or less degree through the years, the American people must consider the desirable policy for the future. There are three possibilities before us.

1. To maintain the policy of the separation of church and state and to be consistent in its application. If this is followed, then the churches must awaken to their educational responsibility and must literally pour millions of dollars into Christian higher education. Only thus will the dangers of a secular education be overcome or at least to some degree be counteracted.

2. To aid non-public schools provided they will submit to inspection and maintain certain standards. In this manner provision is made for the religious rights of citizens for such countries as England, Holland, the Scandinavian countries, Austria (prior to the German annexation), and Czechoslovakia, where denominational schools receive public support.

The President's Advisory Committee on Education recommends new Federal grants of \$855,000,000 for educational purposes in the states up to 1944, and proposes that states should be permitted to use the Federal appropriation for the benefit of pupils in parochial and other non-public schools, especially mentioning textbooks and reading materials, the transportation of pupils, scholarships for pupils 16 to 19 years of age, and for health and welfare service. To this suggestion has arisen a great chorus of opposition from all parts of the country.

3. To give indirect aid. The National Youth Administration could continue its aid to students on the present basis or could set up a program of grants or loans to be repaid within a period of twenty years. If the American taxpayer will not object to the N. Y. A. program, a loan system would not be necessary.

The American people must decide whether they will support a secular system of schools or whether in some form they will aid those schools which give an educational preparation adequate to meet and solve the problems of life which is found in the program of the church-related college.

The Reciprocal Needs of the Church and Its Colleges*

BY ROBERT E. SPEER

IT is a happy thing that in this company we can consider this subject with feelings of gratitude and encouragement. Of gratitude for all that has been contributed to the life of this Church by its Schools, for their fidelity to their trust, for the stream of life which has flowed out of them, for the confidence of the Church which they so fully and so justly enjoy. Of encouragement and assurance as we recall the progress that has been made in Christian Education in our country in the past.

Sometimes we are tempted to contrast unfavorably the conditions of today with the period when so large a proportion of the graduates from Christian colleges entered the ministry and when the great revivals included both our home communities and our schools. But it is well to take a longer perspective and to make a just comparison both with the far perspective and the near. Recently in going over old clippings I came upon some quotations from "The Christian Almanac for the year of our Lord and Savior Jesus Christ 1822," published in Boston for the New England Tract Society. This "Almanac" gave a list of twelve colleges and universities, Harvard, Yale, Princeton, Dartmouth, Williams, Middlebury, Union, Brown, Bowdoin, North Carolina, Hamilton and Vermont, showing the number of students in the twelve as 1,821 and the number of "professors of religion" as 509, or less than one-third. Last year Gould Wickey published in the October issue of CHRISTIAN EDUCATION the result of a survey in 1937 of the religious preferences of students in 1,171 institutions with 828,071 students. 88.3% of these students "expressed a definite religious preference." In 1822, out of the 135 students in the University of North Carolina, there were only

* Delivered at the twenty-fifth annual meeting of the Presbyterian Educational Association of the South and the Assembly's Advisory Council on Christian Education, and printed here with permission. This address appears in the minutes of the Association under the title: "What the Church May Expect of Its Schools and Colleges."

ten "professors of religion." Today, out of 3,250 students, 90% are members of Christian churches. And it must be remembered that 1822 represented a great advance over the conditions of a generation before. L. W. Bacon, in his "History of American Christianity," says: "In 1782 there were only two among the students in Princeton College who professed themselves Christians." And of Yale he quotes the reminiscence of Lyman Beecher, who was a sophomore there on President Dwight's accession to the presidency. "Before he came," says Beecher, "college was in a most ungodly state. The College church was almost extinct. Most of the students were sceptical and rowdies were plenty. Wine and liquors were kept in many rooms; intemperance, profanity, gambling and licentiousness were common. . . . That was the day of the infidelity of the Tom Paine school. . . . Most of the class before me were infidels and called each other Voltaire, Rousseau, D'Alembert, etc." An authentic and appalling picture of those early times is found in Edwin W. Hardy's "The Churches and Educated Men." It shows that in 1824 in twenty-five colleges the number of students was 3,011, of whom 628 were professing Christians, or 20%. Of 106 in the University of North Carolina at Chapel Hill that year six were Christians. In 1828 there were four Christians at Chapel Hill, and three in the University of Virginia. Today in practically all our colleges and universities, Church or State, the majority of the students are church-members, and in many the overwhelming majority. In Davidson, for example, the student body last year numbered 678, and all but thirty of these were church-members. As to the moral tone, it may be safely said that never has it been as good and true in the schools and colleges of the Presbyterian Church in the United States as it is today.

But while we come to this theme today with gratitude and courage, it is also with serious realization of the gravity of the problems involved—the difficulty of making and keeping a college Christian, of securing faculties of men and women of adequate educational effectiveness and also of Christian faith and character and personality, the pressure of secularism in thought and life, the steady expansion of State education with its resources of enforced support through taxation, the relentless invasion by

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the State of areas of life always regarded in our American tradition as the proper field of action of the individual or of society functioning through some other agency than the costly and ineffective bureaucracy of politics, the prevalence of non-Christian ideals of educational philosophy. We face increasing and not diminishing difficulties in our schools and colleges maintained under Church care. These difficulties affect what the Church "may expect" of her institutions.

But we all know and can wisely and unitedly consider "What the Church needs from its Schools and Colleges." I shall speak of five of these needs and then very briefly of five things which these Schools and Colleges need from the Church.

1. The Church needs from its Colleges the constructive confirmation of the training in faith and attitude which we have tried to give to our children in the home and home church. It may be said in behalf of the schools that often the boys and girls who come to them have had no home training to confirm or that what they have had in the way of religious education needs correction rather than confirmation. This may be true, but I am speaking of the young people who have had at home and in their home church a Christian training which has led them into the great historic faith of the Church about God and Jesus Christ and the meaning and destiny of life. We want the schools and colleges to support and carry forward this training, not to decry and destroy it. The teacher takes the place of the parent and the pastor in the religious faith and life of the student, and must do his work in the same spirit and with the same responsibility.

In a real sense the large educational function of the Church in the earlier years of our history has now been taken over by the school. Among the old clippings to which I referred a moment ago I found an editorial from the *New York Sun* of September 28, 1899, entitled "The Church as the American School," quoting an address just given by President Eliot of Harvard before the International Congregational Council in Boston, in which he described the place which the Church had filled in the past as the great educational force in the life of our nation. "It was a great thing," said he, "to have an educated man stand up before the people on Sundays and set forth to them orally the

uplifting themes of righteousness, justice, mercy and love; it was a great thing that lay members of the churches could exhort and pray at the weekly prayer meetings. The ministers dealt with secular as well as with spiritual themes. The Sabbath was a day which lifted the New England people out of their work day routine to the contemplation of the highest themes and to the discussion of questions which went to the very roots of individual conduct and social aspiration." Mr. Dana had died in 1897, so some other hand added the comment of the *Sun*: "The chief educating forces in our American Society, it is not too much to say, have been exerted by the pulpit and the prayer meeting. They were the first great training school of the people in large subjects of thought. The village church was the center of social life, its pulpit furnished the intellectual stimulus. Apart from the purely spiritual and religious functions, the prayer meeting went far to develop confidence, coherence and facility in public speaking. Men who afterward acquired fame as public speakers first learned to express their thoughts on profound subjects. Go over the list for one hundred years, including many men now living, and you will find that it is long. The controlling, dominant influences affecting the American character have been religious."

As time passed the school took over more and more of this educational priority of the Church. Of late the substitution of research for teaching and the curious fetichism of the Ph.D. degree have led, Dr. Stephen Duggan contends, "to the decline in the prestige of the teacher" (see *Bulletin of International Institute of Education*, May, 1932), and universities have become vast educational department stores and even mail-order houses. Even so, however, they have in the lives of hundreds of thousands of our young people the place of supreme intellectual and moral and spiritual influence for the most determinative period of their lives, and what we ask is that they should use their influence not to tear down but to build up, not to destroy but to fulfill. If the faith of the fathers is a right and rational faith, we want it confirmed and strengthened in our children. It may need a better foundation and a truer alignment than it has received at our hands at home, but we want our schools and colleges to provide

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that better foundation and that truer alignment and not to disintegrate the faith.

2. The second thing that the Church needs from its schools and colleges is the development of Christian character in the men and women and boys and girls entrusted to them. There have been teachers who disavowed all such responsibility. Some years ago a professor in one of our best known universities declared before an association of colleges of the middle States: "It seems to me it must be recognized, not only by the university, but by the public, that the university is not responsible for the character, for the morals, the views, or anything else of the community or of its graduates. If its students turn out criminals and land in prison, it is not to blame. The university is not responsible for character." This is not our view, nor is it the general view of good teachers. Our view is the same in this regard as that of our Roman Catholic brethren. We differ from them in our conception of the relation of the Church and State and, accordingly, with respect to a common public school system and the relation of the Church to it, but we are at one with them in our conviction of the necessity of combining education and religion. Some twenty-five years ago Dr. Sweets printed in his section of your "Missionary Survey" an article written by the Rev. Morgan M. Shreeley and published in the report of the U. S. Commission of Education in 1903, which states our principles as well as his own: "The Catholic Church has always laid down this great and vital principle, viz., that secular and religious instruction shall never be parted in education. . . . Education, it maintains, is the formation of the whole man—intellect, heart, will, character, mind and soul. . . . The Catholic Church will accept as education nothing less than the formation of the whole man. It will not consent that its children shall be reared without a knowledge of their faith, or that education shall be so divorced that secular knowledge shall be made the subject of daily and earnest inculcation and that religion should be left out as an accident to be picked up when and as it may. . . . To shut out religion from the school and keep it for the home and Church is logically to train up a generation which will consider religion good for home and Church but not for the practical business of daily life. Religion, in order to elevate a people,

should inspire their daily conduct, rule their whole life, govern their relation with one another. A life is not dwarfed but ennobled by being lived in the presence of God. Therefore, the school which, principally, gives the knowledge fitting for practical life ought to be pre-eminently under the guiding influence of religion." Pius IX, in his Encyclical of January 16, 1930, set forth the Roman Catholic view with full authority, claiming, as we would not, the monopoly of the school by the Church, but claiming, as we would, the responsibility of education for character and faith. And ten years before in a remarkable three-column advertisement in the *New York Times* of September 10, 1920, an eminent Roman Catholic layman, Judge Thomas C. T. Crain, then of the Supreme Court of the State of New York, and now president of the Constitutional Convention now in session, argued not against a state system of education which he approved, but in favor of an official authorized supplementation of this education by the teaching of religion in some such way as has been done with such notable success in Chattanooga under the Committee headed by Dr. J. P. McCallie, as set forth in the *Christian Observer* of June 29, 1938. Judge Crain quotes in his statement the words of Washington: "Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles"; of the Duke of Wellington, "Educate men without religion and you make then but clever devils"; of Philip Schaff, "Religion and liberty are inseparable"; and of Burke, "True religion is the foundation of society. When that is once shaken by contempt, the whole fabric cannot be stable or lasting."

Religious teaching in state schools has its difficulties. These are not insoluble, however, and the attempt to solve them by ignoring or excluding religion is no solution at all. It is a betrayal, for it leaves the field to agnosticism or indifference or opposition. It is a curious thing that the conscience that forbids the teaching of theism in state schools allows the teaching of atheism. But after all state schools and state authorities are not as hampered as they think and do not need to be as timid as they are. We are rather proud of our Governor in Connecticut because he did not hesitate last Easter time to speak out as a Christian man in his very unusual but very laudable Good Friday proclamation, in which he

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said, "In remembrance of the day when the world passed through the deep shadow of the Cross toward the coming glorious resurrection, on the third dawning light, of our Lord and Savior Jesus Christ, I appoint Friday, the 15th day of April next, as a day of fasting and prayer.

"I call upon the people of our state to observe this day, in their homes and in public places of worship, and to ponder again the truth taught by the Great Master, that for Man and Nature alike there is life in death and that in His service is perfect freedom for the living.

"It is written: 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' "

Governor Cross did not feel timid in his Christian expression. And our state schools are not as hampered by legal restrictions as they sometimes suppose. The situation as to freedom of Bible courses was described in Government Bulletin No. 14, 1930, in which it was stated that Bible reading in public schools was expressly required by statute in eleven states, was specifically permitted by law in five states, and was generally construed as lawful in twenty of the thirty-two remaining states whose constitutions did not expressly require, permit or forbid it. No state, it was declared, had at that time any direct legislation against the use of the Bible in the school, and those with negative attitudes were in the small minority where the authority ranged from court decision to interpretations of the law by state boards of education. "School and Society," in its issue of March 11, 1933, stated, "It is interesting to note that courses having to do with the Bible, both Old and New Testaments, are usually included in the curriculum (of thirty-two state universities under survey). In the group only two institutions were found where no distinctly Biblical courses were offered. There is a general feeling that the Bible challenges the attention of both scholars and students, not only because of its recognized authority, but also because of its influence on law, literature, and the progress of the race generally."

We are considering in this Conference, however, the Church's own schools and colleges, and their responsibility, not that of state schools, for the maintenance and development of Christian char-

acter in the students under their care, and we hold that in these schools and colleges religion is not to be subordinated to secular education. "Re-thinking Missions" declared that "a grave danger inherent in the attempt to maintain Christian colleges and universities in the Orient is that of subordinating the educational to the religious objective." The graver danger both in our mission institutions and at home is the precise opposite—namely, of construing the educational ideal in a way that makes religion subordinate or leaves it out altogether. "The time has come," said the authors of "Re-thinking Missions," "to set the educational and other philanthropic aspects of mission work free from organized responsibility to the work of conscious and direct evangelism." On the contrary, we believe that the principle of true education is the same in the Orient and in the Occident, and that it is the business of our Christian schools everywhere to lead their students into Christian faith and life and to send them forth as men and women of Christian conviction and character.

The two notable Educational Commissions sent to China in 1921 under the leadership of Professor, later President, E. D. Burton, of the University of Chicago, and to India in 1930, under the leadership of Dr. A. D. Lindsay, Master of Baliol College, Oxford, had no doubt whatever as to the religious function of Christian education. "The fundamental purpose of Christian education," said Dr. Burton's Report, "is the development of Christian character. . . . To the degree in which character is the result of our Christian work, Christian education succeeds; in proportion as the schools fall short of its attainment, the distinctive contribution is lost. . . . The Christian school that consciously tried to build character must, therefore, include four objectives in its educational scheme: the giving of knowledge of right and wrong; the habituating of right conduct; the relating of ideas to conduct, and conduct to ideas; and the education of conscience, or in other words, accustoming a pupil to seek wider application of particular moral ideas, and following them out in conduct," and the Report proceeds to point out the advantage possessed by the Christian teacher in the New Testament and the life of Christ as instruments for such character building. Dr. Lindsay's Report was equally clear: "The Christian colleges have never wavered in their determination to

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set forth Christ to their students. They have never had any doubt as to the central importance of their religious teaching and religious influence." And in an article in the *Presbyterian Banner*, May 12, 1932, Dr. Lindsay wrote: "The founders of Christian colleges in India rightly thought that the Christian message could only be given in its fulness if it was presented not only as a challenge to the individual but as a new view of the world and God." This is binding education and religion together in an indissoluble "integration," the modern synonym for "unity," which is a shorter word with a greater content.

This is one of the main things I have to say this morning, namely, that the Church needs from its schools this recognition of the place of character building in education and of religion in character building, and the correlative and consequent policies and services. Let me put the matter again in two statements—one from a spokesman of the coming generation and the other from a spokesman of the generation that is passing. The first statement is from the baccalaureate sermon of my older son preached only three months before his death to the students of the school of which he was headmaster: "Religion either has everything or nothing to do with the business of education and life. There is no room for compromise here. It is something with which you have no business to deal conventionally; it is not something of which you can take a little and leave the rest; it is not a business of church-membership and chapel attendance; and then six days of forgetfulness. We either ought to throw it all out or throw our whole selves into it. If there be a God at all, then the existence of that God is the most important fact about the world in which we live. As you well know, this school is founded and maintained on a belief in the present power of God. . . . An education consists in coming to know the world in which we live, and infinitely more important than football or French are these fundamental beliefs of Christianity about the nature of God and our part in the world."

The second statement is from the Annual Report for 1920 of President Butler of Columbia University: "Education is not merely instruction—far from it. It is the leading of the youth out into a comprehension of his environment, that, comprehend-

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ing, he may so act and so conduct himself as to leave the world better and happier for his having lived in it. This environment is not by any means a material thing alone. It is material, of course, but, in addition, it is intellectual, it is spiritual. The youth who is led to an understanding of nature and of economics and left blind and deaf to the appeals of literature, or art, or morals and of religion, has been shown but a part of that great environment which is his inheritance as a human being. The school and the college do much, but the school and the college cannot do all. Since Protestantism broke up the solidarity of the ecclesiastical organization in the western world, and since democracy made intermingling of State and Church impossible, it has been necessary, if religion is to be saved for men, that the family and the Church do their vital cooperative part in a national organization of educational effort. The school, the family and the Church are three cooperating educational agencies, each of which has its weight of responsibility to bear. If the family be weakened in respect of its moral and spiritual basis, or if the Church be neglectful of its obligation to offer systematic, continuous and convincing religious instruction to the young who are within its sphere of influence, there can be no hope for a Christian education or for the powerful perpetuation of the Christian faith in the minds and lives of the next generation and those immediately to follow. We are trustees of a great inheritance. If we abuse or neglect that trust, we are responsible before almighty God for the infinite damage that will be done in the life of individuals and of nations."

This is exactly our contention, that the college must carry forward and confirm and complete the work of Christian faith and character which the home and the home church have begun.

3. In the third place, the school and college should do their utmost to return their students to their home life ready to resume their place in the home church and not alienated from it. But, it may be said with altogether too much truth, is there such a place for them to resume? Have they not already dropped out of the life and work of the home church before they leave home for school or college? Too often they have. The Church has already lost them and it is asking a good deal of the schools to recover what the home influences have not been able to retain. We will come back

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to this. But now we are speaking of the young men and women who were active in the home church, attendants on its services, participating in its worship and engaged in its work. How often do they come home completely detached from their old relationships! Often they are among the most active Christian leaders in college and come home to drop out of the church and its agencies altogether. The college may aid this loss in either of two ways. It may make religion so attractive that the home church seems uninteresting. The home preaching may seem dull in comparison with the college chapel. Or on the contrary, the college may deal with religion so as to lead students into indifference, or plain antagonism. Nevertheless, here is the need, namely, that school and college should train the young life we send to them and that the churches in school and college communities should so fulfill their functions that students return home to fall naturally into their right place in the church of their fathers and mothers. The many instances of this of which we know are an evidence of what might be if these choice exceptions could be made the rule.

There are happy illustrations of effort on the part of colleges on the one hand and home pastors on the other to deal with this problem of transition. Some colleges are trying the experiment, a very old one, of a college church, which will educate students to a church consciousness and experience and capacity. And there are home pastors who do not lose touch with their young people when they are away at college and who do not give them up as lost to the church when they return home. I met recently in one community at the pastor's home a group of young people who had been or were going to our best schools and most of whom seemed to have slipped from the old moorings. But the pastor was not giving up one of the children of his church household and was doing his part to salvage what our modern life and education had put in peril.

I am far from saying that church and school should merely reproduce and perpetuate the past and the ideas and instructions and patterns of the past. Their business is to find and hold and proclaim the truth, whether it is old or new, the truth about God and man, about Christ and the Bible, about life and duty and destiny, and they should do this so constructively and so cooperatively that education and life at home and at college and after

college should be an unbroken development and a harmonious unity.

4. The church looks to its schools and colleges for the leadership which it needs. We must not ignore the fact that the provision of leadership is not limited to our professional educational process. Again and again leaders are raised up who did not come through this process and whom this process might have spoiled. Also we must rejoice to recognize that the Church draws a larger volume of leadership from the state institutions and is not dependent solely upon its own schools, and that this diversity of preparation is an enrichment. Probably most of our denominations, perhaps all but the Roman Catholic and two or three others, have more of their children in state institutions than in their own. This is natural. The members of the churches are the citizens who contribute most in taxes and gifts to the support of these institutions and the situation in which we are makes it probable that the proportion of the Church's children who go to state schools will increase. Our Church Boards of Christian Education, accordingly, are abundantly justified in what they are doing through University Pastors and aid to the churches in University communities to care for the students from their Communion. All our agencies of the Church will testify to the supply of workers from the State Universities. These universities are not God-less as is sometimes represented. There have been and there are objectionable teachers and teaching, but the authoritative attitude has been distinctly favorable. "Christian Education" (Oct., 1922) names twenty-seven State universities, and added "no doubt others," whose Presidents had "publicly and privately emphasized the recognition of religion as an essential in the ideal progress and product of educational effort." It added, "These executives are positive forces in developing the religious consciousness and instilling religious sanctions. If their attitude was otherwise, the problems of religious education in the State universities and colleges would be difficult indeed. President Kirby of the University of Illinois has recently voiced this attitude in the declaration: 'There is no complete education without religion,' and President Burton of the University of Michigan has gone so far as to say, 'The ultimate test for the State university is the moral and religious character

of its graduates.''' Of 2,832 faculty members in 33 State universities, 70% gave expression to definite denominational preference.

What college or university, whether of the State or of the Church, has had as its president a sturdier, a more outspoken Christian than the University of Ohio in Dr. W. O. Thompson. Dr. Thompson was a Presbyterian minister, constantly acting as such, serving as Moderator of the General Assembly, uttering his Christian message unconcealed both in the university and throughout the State and the nation, and honored and respected for his convictions and his consistency. He asked me once, apropos of our current economic illusions, whether I could tell him how a man could borrow himself out of debt and whether, if an individual could not do so, a nation could. He held to old-fashioned ideas of thrift and frugality and freedom and responsibility in social theory. And he was as sturdy in his fidelity to the basic faith of the Christian church.

And the Church has justified this attitude. In our own Board of Foreign Missions, for example (Pres. U. S. A.) in 1917, thirty-seven of our new missionaries came from denominational colleges, fourteen from State institutions, eight from Harvard, Princeton, Bryn Mawr, Edinburgh and Vassar, and twelve from various other schools. In 1922, thirty-three (44 per cent) came from denominational colleges, twenty-five (35 per cent) from state institutions, five (7 per cent) from colleges like Wellesley, Syracuse, Oxford (Eng.), Williams, etc., and nine (12.5 per cent) from other institutions. In 1927, thirty-nine came from denominational colleges, sixteen from State institutions, six from colleges like Princeton and Wellesley and a few from miscellaneous schools. In 1937 twenty-three came from denominational colleges, seven from State universities and seven from other institutions.

It will be seen, accordingly, that while State institutions have made their contribution, it has been less proportionately than the schools of the Church. It is on the schools that the Church depends. From them our supply of ministers must come. There was a day when it was their main business to furnish this supply. Recently at Washington and Jefferson College one of the Trustees gave me a statement showing that one-half of all the graduates

of Jefferson College in the years 1802-1856 had entered the ministry. It will require wise and devoted effort on the part of the schools of the Church to continue to provide the number and kind of men needed in the face of the influence which draws men into other fields of service. In this also, however, there is not enough of Christian leadership. There are too many students in law schools, for example, who are learning how laws may be evaded rather than obeyed. What profession is there where men and women are not needed whose principle of life will be the principle of our Lord, who came not to be ministered unto but to minister, to give rather than to get or keep, who was among men as one who served?

Especially in the field of teaching, in addition to the Christian ministry, does the Church need a competent leadership. The problem of all our institutions is how to secure and keep a true Christian faculty, a body of teachers, competent intellectually and educationally, and also of full and reasoned faith and of personal effectiveness. It has been unfortunate that we have had to go, or at least have gone, for the preparation of our teachers to certain institutions whose ideology and whose philosophy of life and education are not those held in the Church. And in the field of philosophy and ethics, as well as in pedagogy and psychology, we have need of such centers of education of teachers as shall insure a supply of men and women who hold the Christian faith with full intelligence and who will teach our young men and women a doctrine of life and nature which will furnish foundations for the Christian view of God and the world.

5. There is also a leadership which the Church needs its schools to exercise themselves: (1) first in the matter of courageous educational independence. A few years before his death, President Eliot wrote a strong denunciation of the standardization which he held had become a dangerous adversary of progress in both education and industry. "The ideal in education," he held, "is to develop the utmost possible variety of individual attainment and of group attainment; just as the true goal of democracy is the full development of the utmost variety of capacity in the individual citizen." State-supported education is everywhere in danger of herd-standardization. One of the sound arguments [18]

for private education is the freedom of such schools from legislative or bureaucratic regimentation and their liberty to venture on fresh experimentation and to deal individually with individual persons. This service has been accomplished notably on the mission fields—at home at Hampton and Tuskegee, and abroad at such institutions as the Village Teachers Training School at Moga in India, of which the present Viceroy of India, Lord Linlithgow, said in 1928, in the Report of his commission on Agriculture in India, “We cannot leave the subject of the teacher and his training without referring to a movement which offers bright hopes for escape from the difficulties which clog the progress of education. The new scheme for training teachers which has been worked out by the Presbyterian Mission at Moga has been adopted and extended by the Punjab Educational Department, and now prevails in every training institution for vernacular teachers in the province. The teachers are trained in community work and service; they are taught to participate in the healthful activities of village life and to put their hands to practical use in whatever way they can. . . . This system of training at Moga is but one example of the valuable pioneering and experimental work accomplished by missions, to which education in India owes so great a debt.”

This is the sort of leadership, especially in character training, which Christian schools provide everywhere. Their business is to train men for human society, not for state or institutional regimentation.

(2) A second contribution needed from Church schools and colleges is a steady stream of books contributory to the controversy over the basic philosophic and apologetic issues in the field of religion, and distinctively of Christianity. What a list could be made of such contributions by teachers in Church schools in the past: from Jonathan Edwards down to the present day! This controversy is perennial and each new period needs its own statement and re-statement, raises and must meet the old issues ceaselessly revived and the new issues of the new times.

I have spoken now of five needs of the Church from its schools and colleges. Let us note, however, on the other hand what these schools and colleges need from the Church:

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1. They need the understanding, sympathy and confidence of the Church. They are the Church at work in the field of education. If the Church distrusts them, it is self-distrust. They should be held in the constant thought and prayer of Christian people. Whenever they are bathed and kept in this atmosphere of trust and prayer, note the sure results. Last spring Mrs. Speer and I spent an ever-memorable week with Dr. McCain and Agnes Scott College, rejoicing in its tone, its spirit, its true work, and its rich fruitfulness. What is back of all this? Read Dr. McCain's pamphlet on "Keeping a College Christian" and you will learn. When Dr. Gaines was called to the full-time presidency of the college in 1897, he drew up this prayer covenant: "We the undersigned, believing the promise of our Lord concerning prayer, (Matt. 18:19) and having at heart the largest success of the Agnes Scott Institute in its great work for the glory of God, do hereby enter into covenant with each other to offer daily prayer in our closets for the following specific objects: (1) For *each other* in our work in and for the Institute, (2) For the Board of Trustees and the Faculty, (3) That God would convert every unconverted pupil before leaving the Institute, (4) That He would baptize the Institute with the Holy Spirit and make it a great fountain of blessing, (5) That He would give it so much of prosperity and endowment as He sees would be for His own glory, (6) That He would have the Institution constantly in His own holy care and keeping, that His name may be glorified."

"This covenant," says Dr. McCain, "was signed by some of the great men of the Southern Presbyterian Church. Most of those who signed the original pledge have passed over to the other side, but their places have been taken by others; and the college is daily remembered by the Covenant group. The prayer foundation of the college has meant more than any other one feature of its history." The Church ought to support thus every one of its schools of whatever grade.

2. These schools need also the more adequate financial support of the Church. This is increasingly their need. State education has ever more and more lavish resources. It offers a more fair and just support and pension provision to teachers. The pressure for vast funds from the State and Federal Governments grows [20]

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year by year—and the Federal Government steadily encroaches on the educational field and steadily piles up the burden of taxation and of national indebtedness which can only be discharged by increased taxation. It is harder and harder for the Christian colleges to get the funds they need both for capital expenditures, for endowment and for annual maintenance. Our Presbyterian Church in the U. S. A. is embarking on a ten-million-dollar campaign for its Board of Education and its colleges. It seems a large sum, but it is only a fraction of what is needed. On the occasion of its centennial in 1931, New York University alone launched a campaign for \$73,000,000! Unless the Church adequately supports its colleges, whatever the sacrifice that may be required, they will be forced to the wall.

3. The Church owes it to its schools and colleges to send up to them a stream of young lives, clean and true, adequately trained in the home and the home church, with the right cultural background. The Church may not demand of its schools that the schools make up for its delinquency and the failure of home training and culture. And this problem of home training and culture becomes ever more and more grave. The modern home which has become a small flat or apartment has no room for books or for the home gathering of old days. It is filled with the degrading noises of the modern radio. Its intellectual provender is indicated by a glance at the polluting or utterly futile display of a modern newstand or by the litter of the Sunday newspaper and its imbecile comics. The Church must do all that it can to keep the educational values, intellectual, social and religious of the true Christian home with its worship, its love and its life and to prepare in it the material on which the school and college can do their work.

4. The Church must have an open door for the return of the product of the college. It must keep its touch with its youth when away from home and have a welcome and a work for them when they come back.

5. Lastly, we all need to recognize that the Christian body is one, functioning now in the home, now in the local congregation, now in the community, and now in the school. In all its official bodies, ecclesiastical and educational, it must face today its co-

lossal common task of maintaining the Christian view and our human liberties against the gigantic, antagonistic forces of the present day. I have a friend, whose name and nationality it is safer not to disclose, who was in Vienna when Austria was engulfed. He described in a letter the poignancy of the impression made on him by this naked self-assertion of force: "I feel a real need, after my experience of the Austrian Revolution in Vienna itself, not only to express myself from an objective point of view, voicing a critical judgment, but to unburden myself of the oppressive anxiety which weighs upon me since I returned from Vienna. While still in Vienna I tried to describe simply what I saw. I tried to tell myself what it all meant for the European situation, for peace, for the Evangelical Church. I made the effort to weigh the situation objectively; to grasp a certain logic of historical development, even in the sense that history here was also retribution. But even after this is all said, such an oppression remains upon my spirit that I simply have to speak out, personally and confidentially, in order to liberate my soul. I suffered a shock in Vienna, not only as a ————, who was compelled to visualize how easily those bombers could fly over ————, let us say, and how a strong army could violate a small country; but also in my European consciousness and in my cultural feeling as a ———— citizen and a human being, as a member of a formerly widespread, far-reaching religious fellowship. I have seen a world, strange and wild, in dangerous proximity. I saw powers at work that frightened me. In personal contact with gentle Austrian individuals of the old culture, and with struggling working men, I looked into a horror and distress which made me shudder.

"One may try for a long time to understand what it is one sees. Something yet remains which is incomprehensible—a threatening force. One may freely admit that the outcome has its positive side, as the corrective of an evil peace treaty; as an expression of the self-determination of peoples. There yet remains the impression of a strange, demonic and dangerous power to which one can neither be united nor reconciled. Never has it come so close; never did I feel so deeply its terrible strength as during that unforgettable thunder of the bomber planes overhead and the

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rumbling of the tanks in the streets of Vienna—demonic forces which seemed to be led on by the outstretched arm which commands them.”

This is the fundamental issue of the world today—the gigantic struggle in the darkness “twixt great evils and the Word.” The satan of force, of will, of materialistic dynamism, of mass might, of anti-human racialism, of class hate and tyranny, of state Caesarism, of a secular and heathen mythology, is loose in the world. By every agency and effort that it can command the Church must join this conflict with its word of truth and love and right and brotherhood and unity, its Christian doctrine of God and of man.

Do you recall the contention of Benjamin Kidd in his posthumous book, “The Science of Power”? “So far from civilization being practically unchangeable or only changeable through influences operating slowly over long periods of time, the world can be changed in a brief space of time. Within the life of a single generation it can be made to undergo changes so profound, so revolutionary, so permanent, that it would almost appear as if human nature itself had been completely altered in the interval—Germany has been the first country of the West to bring home to the minds of men, though unfortunately only in relation to the atavisms of war, the fact, nevertheless indispensable, and of the very highest significance to civilization, that an entire nation may be completely altered in character, in outlook, and in motive in a single generation. . . . There is not an existing institution in the world of civilized humanity which cannot be profoundly modified or altered or abolished in a generation. There is no form or order of government or of the dominion of force which cannot be removed out of the world within a generation. There is no ideal in conformity with the principles of civilization dreamed of by a dreamer or idealist which cannot be realized within the lifetime of those around him.”

Kidd was thinking of the possibility of a very different type of change from the malign illustration which his doctrine has had in at least four of the great nations of the world in the last twenty years. But the very tragedy of this change in these nations is evidence of the possibility of the contrary movement. Movement

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there will be. All around we shall see either "change and decay" or "change and advance." The crisis of theology is matched by the crisis of world politics; who is to prevail, Christ or Caesar? Is the human spirit to be subordinated to force and to the will-to-power, or are these to be made subject to the human spirit and to love and to the will-to-serve? The Christian answer is to be given by the Church and its agencies, foremost among them its colleges and schools.

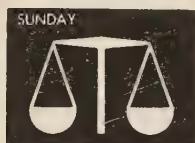


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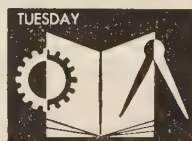
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ACHIEVING THE GOLDEN RULE



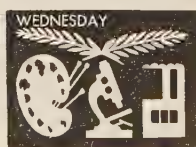
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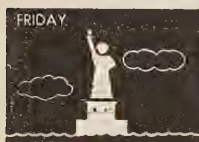
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ATTAINING VALUES AND STANDARDS



ACCEPTING NEW CIVIC RESPONSIBILITIES



HOLDING FAST TO IDEALS OF FREEDOM



GAINING SECURITY FOR ALL

"LET THE PRODUCTS OF THE SCHOOLS SPEAK FOR THEMSELVES."

—A TEACHER.

Student Recruiting as a Form of Guidance*

By CHARLES A. ANDERSON
President, Tusculum College

VIRTUALLY every college in the United States is faced with problems of enrolment. Long-continued financial stress has wiped out college waiting lists of sub-freshmen, which were formerly enjoyed by the stronger institutions. Demands for scholarship aid, whether needed or not, and threats of registering elsewhere have all too frequently lured the colleges into a scramble for students which has not always been dignified. Amid such competitive conditions it is not unnatural that a number of institutions have published expensive booklets portraying college life in terms of athletics, horseback riding, fraternities and other forms of social diversion instead of as an educational opportunity.

Dr. Albert Britt, from the safe vantage-ground of a retired college president, chides with a cynical twinkle in his eye the present college world, in the July *Harper's*, for descending to the level of a business enterprise in recruiting students. He chortles: "How does a college representative work? Here again a leaf is taken from the business book. The first rule in every Admissions Office is that every inquiry must have a prompt answer, something more than a mere response to the question asked. It must be of the sort calculated to make the student want to come to that particular college. This also is innocent and business like—except that it takes precedence over the more important step of finding out whether or not the inquirer is qualified for college or is the sort of person that the college should admit. In other words, the sales attitude intrudes itself from the beginning. Wherever possible such inquiries should be followed up with a personal call, ostensibly to judge of the candidate's availability, actually to line him up unless his unavailability is so obvious that even the representative who must build up the enrolment recognizes it as complete. Such a call usually includes a talk with one or both of the

* Read at the Seventh Annual Conference of the Church-Related Colleges of the South, held at Asheville, N. C., August 9-10, 1938.

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parents, partly to envelop them in the properly friendly atmosphere and partly to size up the financial status of the family. The good representative never forgets that his standing depends not only on numbers but also on the proportion of cash customers that he can bring in."

Certain abuses have crept in to the student recruiting program. Scholarships have sometimes been awarded indiscriminately. More than one high school principal has embarked on a campaign of his own to secure as many college scholarships as possible to be awarded annually by him to students in his school. Where competition is involved unfair practices are likely to crop out. Attempts at cooperation have been organized by state groups, such as the Ohio Colleges. With similar purposes of regulation the Association of College Representatives of the Middle West has been formed, and has drawn up a code of fair practices.

Be it observed, however, that the concern seems to be for the protection of the colleges involved. *Little consideration seems to be given to the prospective students and their need for educational guidance.* Perhaps this accounts for the wide variety of students who still find their way into the colleges. In an address before the Association of American Colleges, Charles Moore said, "There will always be boys like the one President Lowell tells about: on being reproached for inattention in his fine arts course, he sought to retrieve his standing by asking the lecturer on Raphael's Madonna, whether the child was a boy or a girl."

The Church-Related Colleges, along with all other institutions of higher learning, are confronted with this problem of enrolment. In the light of the Christian emphasis upon the worth of human personality it is important that these colleges give first concern to the personal development of the individual students with whom they are brought into contact. That the proper guidance of prospective students has been neglected in the past is evident on more than one score. Government reports indicate that only 36 out of every 100 freshmen receive the bachelor's degree four years later among the colleges throughout the United States. It is appalling to think that 64 out of every 100 of our beginning freshmen fall by the wayside during each four year period. This is indeed a heavy mortality. Of course there are many reasons why so many

have not continued in college. But can we escape the inference that a considerable percentage of them should have been advised not to start in college? When we turn to our alumni we point with pride to our graduates who have achieved distinction. Upon further analysis of such distinction we discover that 5,768 out of each 1,000,000 college graduates have achieved the prominence of being listed in WHO'S WHO IN AMERICA. Expressed in another form that means one-half of one percent. Of the other 99½% many individuals have doubtless developed careers worthy of recognition in WHO'S WHO. Still others have rendered great service through a variety of vocations. When due recognition is given to all such, however, we should still find a rather large percentage of the college graduates who have not risen much above the average citizen. Can we justly say that this condition is in part due to the fact that until quite recently college attendance came through a process of natural selection rather than through deliberate guidance?

We are told today that many institutions accept students indiscriminately provided they meet the rather loosely administered standards of admission. The rapid growth of state supported institutions of higher learning since the close of the World War and their meteoric rise through the New Deal confront us with the fact that many students are accepted for political reasons. At the Southern Conference of Deans at Richmond about a year and a half ago the question was asked—how many institutions accept all high school graduates who apply. More than half of the deans present raised their hands in answer to this question. By way of explanation they frankly stated that otherwise the taxpayers would object.

The dean of one such university which enrolls considerably less than 1,000 freshmen stated with a smile last winter that his university had failed 125 freshmen at the close of the first quarter just before Christmas. This can hardly be called guidance as applied to incoming freshmen. It may be comparatively easy for a student dropped at Christmas to readjust himself socially but when he is dismissed at the close of the first semester in January as is the case with a number of universities, he is faced with a serious problem of being branded as a failure in his home com-

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munity which may easily plunge him into a permanent inferiority complex. This system enables the university to pad its enrolment statistics but it is hardly fair to the individual who should have been advised before the opening of college to turn to some channel in which he had a reasonable expectation of success.

The University of Minnesota recognizing the dilemma of public opinion on one hand and the welfare of students of limited capacities on the other has devised a two year course to take care of the rather large number of low grade students who storm its gates. Somewhat in line with this procedure Dean McConn has suggested that college socialites be given a glorified kindergarten course covering a period of two years.

A number of obstacles stand in the way of the guidance of prospective students in connection with the college recruiting program. Some public attitudes are unfavorable to such a plan. The man in the street is of the opinion that anyone can take a college education if he is interested and can afford it. The public has registered an insistent demand for winning athletic teams which at times runs counter to educational counseling. Many parents are eager for the social prestige which goes with college attendance regardless of intellectual interests or capacities. It's a common experience for college administrators to meet parents who are shopping around among the colleges for the lowest financial bid. In the face of such widespread attitudes it becomes difficult for some institutions to carry into practical operation any noble theories about pre-college guidance.

On the other hand there are undoubtedly some colleges which ignore the need of students for sound advice which in a number of instances should point to specialized training rather than college entrance. The over supply of colleges is in part responsible for this situation, for the instinct of self-preservation operates among separate institutions as among individuals. In justifying certain western scholarships carrying an initial award of \$1,000.00 for the first year and \$1,200.00 for each of the three succeeding years if necessary, Harvard College avowed its purpose to educate the top 10% among the young people of the United States. Is there a college president who would not like to carry out a similar purpose if his institution could afford it? But there simply are

not enough superior students to fill the enrolments of all the colleges throughout the country. Is it any wonder that in the resulting competition some institutions outbid others with scholarship aid? The original purpose may be high enough but in the heat of the market place vision sometimes becomes dimmed.

Furthermore, the persistence of depressed economics has created a need for more student fees in order to maintain educational services and balance budgets. Under such conditions offers of special inducements to students have naturally sprung up.

A further obstacle in the way of proper guidance of prospective freshmen lies in the inadequacy of records in some secondary schools. Particularly in the smaller high schools few, if any, testing programs have been instituted. The result is that there is a lack of objective evidence regarding high school seniors. In the larger schools such programs are mostly in the beginning stage and individuals are little known.

Because some applicants live at a considerable distance from the college they are quite inaccessible, making personal interviews inconvenient. But perhaps one of the greatest obstacles lies in the fact that trained diagnosticians are rare, with the result that the colleges have been obliged to limp along with the assistance of college representatives whose background and training are inadequate for the magnitude of the task.

In spite of the many obstacles the need for guidance as an important part of an effective admissions program is evident. It is truly possible for individual colleges to center their admissions program around the idea of guiding prospective students. Foremost in such a plan is the conception of the admissions staff not as salesmen but as personnel officers—a consideration which has been emphasized by Dr. Milton Towner in a recent issue of *The Journal of Higher Education*. Public opinion could be considerably changed if the colleges were to publish definite limitations on enrolment and adhere rigidly to standards which have been set up. Says President Nicholas Murray Butler of Columbia, "When these institutions restrict their student body to the most fit, their day-by-day problems become much lighter and those who go forward to graduation are almost certain to find a place in the life of the world into which they can quickly fit." With guidance as

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the primary aim of admissions officers, much progress could be made in integrating the high school course of the prospective freshman with his first year in college.

Furthermore, the practice of guidance in college admissions will make for good citizenship among the student body. Although much has been said about scholarship aid let us look at it from a slightly different viewpoint. The colleges have an obligation to develop in incoming students a sense of financial responsibility. Surrounded as we are by almost countless citizens on the relief rolls, it is vastly important for our country that college students be trained on the principle that good citizens do not get something for nothing. Importunate parents and pleading freshmen have been inoculated with the Pharisaical doctrine of thinking that they may be heard from their speaking. College students must be taught to develop financial independence if our country is to escape wholesale pauperization. At the outset each student must be taught to pull his weight in the boat. Such a plan can be carried out by insisting that each applicant fill out a questionnaire giving adequate facts about the financial condition of his family. By the use of such a financial aid blank Tusculum College, during the past four years, has been able to reduce scholarship aid to students by 30%. The result is not only a more wholesome attitude among students but the assurance that intellectually trained financial parasites are not being foisted upon the American public.

Such a program of guidance among prospective students may well develop a scale of values. Instead of being swept into college amid the fanfare of colorful extra curricular activities, which have a rightful place in campus life, they may be led to grasp a high educational purpose. They may see the importance of concentration. They may grasp the fundamental value of right health habits. They may see the need for initiative, promptness, persistence, and industry for a successful college career.

By means of this sifting process students who have been unhappy amid high school studies or who are unwell will not be urged to launch on a college adventure. The background of each individual will be studied together with his attitudes, appearance, ambitions, and accomplishments. Investigations will be made into his alertness, his powers of leadership and his conduct, together

with his weaknesses. Armed with this information the college is prepared to help the incoming student make quick adjustments to the college scene.

In addition to the guidance program of the individual college it is possible for colleges within a certain region to work out programs of cooperation in admissions. Fair practices in the award of scholarships may be agreed upon. Such a regional or state group might well sponsor a program of diagnostic testing among high school students which will be of mutual advantage to the individual students and to the colleges. Regional pre-college guidance conferences might be arranged. Vocation days might be arranged among the various high schools.

Last year, on the invitation of a nearby high school, the personnel staff of Tusculum College spent a day of vocational counseling in the school after certain preliminary inventories had previously been given to each senior. Five Round Table discussions were conducted, each one centering on related vocations. These were followed by individual interviews with members of the staff on the basis of inventories and school records, the conference closing with an inspirational address. Expressions of appreciation from the high school seniors and the teachers attested the value of such counseling.

Let us subordinate the idea that colleges need students. Surely, as never before in the history of our great country, youth needs the help of the colleges. Each boy and each girl would like to find a useful place in life whether he is able to attend college or not. To the colleges a thrilling opportunity is open to help in different sifting processes in order that young people may fit into the kind of work of which they are capable. On the one hand, young people are faced with the darkness of selfishness, laziness, and materialism and on the other with the light of unselfish idealism which can be harnessed to a useful career. These youth are waiting like pliable clay ready to be molded. *Shall we not redirect our energies and reorganize our facilities in such a way that these lumps of clay shall gradually be transformed into effective Christian personalities?*

The Distinctive Characteristic of the Church-Related College*

By DEAN R. N. DANIEL
Furman University

A. IN THE FIELD OF GENERAL HIGHER EDUCATION

DEAN HERBERT E. HAWKES of Columbia University has pointed out that the rise of the church-related college was contemporaneous with a revival of religion in the colleges—a revival that followed the wave of irreligion after the American Revolution when French skepticism was potent in America.

We are witnessing another wave of irreligion after another war, with a new skepticism as a contributing factor. It is altogether fitting at such a time that we re-examine the sanctions of the church-related college and re-orient ourselves to these sanctions.

An excellent statement [of this distinctive characteristic] has been given by William E. Smyser in an article entitled "Religion in the Denominational College" appearing in *The Effective College*, a publication of the Association of American Colleges. After pointing out the necessity for freedom "to seek out and find and disseminate the truth," Dr. Smyser says: "But no less sacred and binding is the obligation which such a college owes to the church of its origin and nurture, the obligation to maintain in spirit and policy a positive Christian influence that will be effective in the formation of character and the development of the Christian way of life among the young people committed to its care. What is accidental and occasional elsewhere, in the denominational college becomes institutional, a conscious objective toward which well-wrought programs are officially directed. Thus, unless it is forgetful of its traditions, the denominational college is purposefully making for another and a better world than Utilitaria. Over against the cynicism and skepticism of our day, its materialism, its worldliness, its love of pleasure as the end of life, its Nietzschean denials and revolts, it is quietly and effectively setting upon many a youthful heart the seal of whatsoever things are true, and honest,

* These papers were read at the Seventh Annual Conference of the Church-Related Colleges of the South, held at Asheville, N. C., August 9-10, 1938.

and just, and pure, and lovely, and of good report, and drawing them on to ponder upon them" (p. 212).

The obligation thus pointed out by Dr. Smyser, if honestly and effectively discharged, makes the church-related college different. Its distinguishing characteristic is the Christian dynamic with its emphasis upon whatsoever things are true, and honest, and pure, and lovely, and of good report. How will this dynamic manifest itself with respect to administration, to teaching, to the making of the curriculum, to guidance?

Administration exists in order to make possible the functioning of a college. We are not concerned at present with the particular services that should be rendered by the president or by the dean or by the head of a department. The point for emphasis is that in the administration proper the church-related college may be distinguished, and is under obligation to be distinguished, by the presence of the Christian dynamic with its concern for truth, for honesty, for purity, for beauty, and for the things of good report. This dynamic will motivate an earnest effort on the part of every administrator to see to it that in every process of the college the plus quality of the Christian religion shall be evident. The administrator will not be satisfied to have an institution that is Christian in name only; he will give his time, his intelligence, his life-blood if necessary, to make the teaching, the learning, the activities—in a word, the entire program—contribute to the objective of setting upon youthful hearts the seal of the Christian virtues.

Administrators cannot hope to do this with anything like conspicuous success until a way is found to enable the colleges to regain a sense of proportion, a sense of relative values. President Aydelotte in a paper entitled "The Twentieth Century College" has pointed out what scarcely needed to be pointed out because of its obviousness, namely, that our colleges are suffering from a quantitative theory of culture that has brought with it an endless array of "activities," making well-nigh impossible any leisure for thinking upon those things that are excellent. No other college should welcome so eagerly the saving discontent with this situation in which President Aydelotte finds hope for a better day than the church-related college. The Christian dynamic can make of this saving discontent a divine discontent that in course of time will

restore the sense of proportion, and give to administrators, and teachers as well, a chance to send forth a product stamped with the Christian seal.

It is, I believe, universally recognized that the teaching function is the chief end for which a college exists. Here then the Christian dynamic as the distinguishing characteristic of the church-related college with respect to higher education assumes paramount significance.

If teaching is to be distinguished by the Christian spirit, the teachers must be Christian. Again quoting Dr. Smyser: "Indeed the primary agency on any campus for advancing the Kingdom of God among its students is the men and women who make up its faculty. No mere hirelings, they, though sometimes treated as such, but, in the Carlylean phrase, 'true, God-ordained Priests for teaching' in whose hands is the 'fashioning of the souls of men by Knowledge.' The cynic has no place among these, nor the misanthrope who has lost contact with and sympathy for youth, nor that vigorous intellectualist, not unknown in American institutions of higher learning today, who conceives his profession to be degraded if ever it is said in his presence that the college is the place for the upbuilding of character."

Of course the teacher in the church-related college must be intelligent. He must have the scholarship of the graduate school. But he must have more if through him the Christian dynamic is to be operative. He must be able to teach and he must have the spirit of self-giving. How can the seal of the Christian virtues be stamped upon the heart of youth by a man who is impatient or aloof or unsympathetic? Somewhere in my reading for this paper I found the story of a young teacher in a small denominational college who when offered a place in a larger institution with a much larger salary answered: "No, I cannot leave these students of mine until I have helped them understand that there is no conflict between science and religion. I'd like to be with you, but I can't leave here just now." Such a man or woman is the great agent of the Christian dynamic and the more such persons the church-related college numbers in its faculty the more distinctively Christian will the institution be.

All of us are aware that in recent years there has been in the colleges a great deal of curriculum revision. Attempts at cur-

riculum revision have been made on the thesis that the old curriculum, however good it may have been twenty-five or fifty years ago, is not adapted to the conditions of a changed and rapidly changing era. In a study presented to the deans of the Colleges and Universities of the Southern Association several years ago, Dr. Marguerite Hearsey pointed out that the changes that are taking place may all be classified under two tendencies—the intellectualizing and the humanizing. With both of these tendencies the Christian spirit is sympathetic, but adds an emphasis: it insists that reverence should accompany and control the search for knowledge.

“Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and soul according well
May make one music as before
But vaster.”

In connection with the intellectualizing tendency in curriculum making, I think that it may properly be said that Christianity would encourage scholarship in a realm ordinarily not touched in the State institution because of the principle of separation of church and state. Why should there not be in the church-related college the most earnest effort to find and disseminate the truth about those deeper significances of life that lie in the realm of the human spirit and its relationship to the Divine Spirit?

The Christian spirit should certainly sanction the humanizing tendency in curriculum making. The humanizing tendency has for its immediate objective the shaping of young men and young women into humane citizens. Its emphasis is social and its ultimate goal is a better society. The church-related college has the privilege not only of approving the humanizing tendency in curriculum making, but of contributing the Christian dynamic with its emphasis upon human brotherhood. On the whole, the church-related college sustains a unique relationship to the new curriculum making. It is the custodian in education of a spirit that sanctifies and ennobles the very things that are sought in curriculum revision.

Guidance has become a master word in modern educational circles. To be sure, there are differences of opinion about guidance. In a great university in the East, the College for Men is fully com-

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mitted to the idea and the College for Women is critical of it. But whatever criticism may exist, educators generally are committed to guidance, and, as I see it, there is a special and compelling reason why it should have large emphasis in the church-related college.

By guidance I mean intelligent, sympathetic suggestion. Guidance should never be confused with doing the student's thinking for him or inducing him to make choices which are really not his own. The student's freedom to think and to choose must always be respected. But granted the proper adjustment between freedom and guidance, guidance becomes, it seems to me, an inescapable obligation.

The church-related college must put a high valuation on individual personality because of the importance attached by the Master Teacher to the individual. From this point of view it may well be said that guidance has its ultimate sanction in the program of Christ. The church-related college has, therefore, a primary responsibility for developing a guidance program of the very best type. Such a program seeks to discover the individual interests and abilities of students and to fit each student's course of study to his particular interests and needs. The program is not simply one of studies, however. It has to do with the student's choice of a vocation, his social needs, his health needs, and his moral and spiritual needs. In all of these there is presented a challenging opportunity to administrators and teachers in the church-related colleges to apply the Christian spirit of helpfulness.

As an illustration of the Christian spirit in guidance, let us consider guidance in the student's social life. In all of our colleges there are students who are backward socially. Such students will do little on their own initiative to develop poise, social ease, the social graces. The Christian spirit, working itself out in a well-developed guidance system, will find a way to help these students. In a church-related college which I visited last spring I found the Dean of Women especially interested in students of this type. In no pious spirit, but in a spirit of genuine concern for the welfare of these boys and girls this woman had developed techniques for helping them to overcome their self-consciousness, their timidity, their awkwardness.

What about the guidance program as it relates to mating? I

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am not advocating the setting up of matrimonial bureaus in our colleges. I am suggesting that the Christian college should help its students get the Christian view of love, marriage, and the home. I think a great educator, who died only a few months ago, had the Christian view of these things. After years of happy married life he told me that when he courted his sweetheart he said to her that he loved her next to God. Such a man would enter the marriage relationship with practical certainty of happiness because his loyalty to what is highest would inevitably lead to that unselfishness in love of which Wordsworth says:

“For this the passion to excess was given
That self might be annulled.”

And so we might go on showing the place of guidance, controlled by the Christian dynamic, in all phases of the welfare of students. But perhaps enough has been said to make clear the point that the Christian dynamic manifesting itself in the guidance program may be a distinguishing mark of the church-related college.

Education, higher education included, is being subjected to criticism as perhaps never before in the world's history. Much in subject matter and method has been discarded or all but discarded. New subject matter and new methods are clamoring for attention. The general outlines of the new education are taking form. Whatever may be excluded from or included in these, the church-related college if it is to be true to its trust must retain the Christian dynamic. By so doing it will continue its work of “setting upon many a youthful heart the seal of whatsoever things are true, and honest, and just, and pure, and of good report, and drawing them on to ponder upon them.” By so doing it will in truth be distinctive.

B. IN THE FIELD OF RELIGION AND OF THE CHURCH

By PRESIDENT J. N. HILLMAN
Emory and Henry College

The pressure on all institutions of higher learning for so-called practical courses has been continuous and persistent for at least a quarter of a century. Today there are two points of view—each insisting that it is a practical rather than the so-called aca-

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demic idea. One insists on training the mind—a kind of modified “mental discipline” idea—the other insists on training the whole man. The first, or mind-training idea, is expected to result in specialized efficiency, hence practical in nature; the second, or general development idea, presupposes ability to adapt the general to specific channels and thus provide the useful tools of a practical livelihood in whatever field desired. These pressures have found lodgment in the church-related college no less than in the State-supported institutions. To what extent such pressures have modified, or changed the generally desired characteristics of the church-related college is a subject about which there is much difference of opinion.

We desire, therefore, to approach our subject, not so much on the basis of what are the characteristics of the church-related college in the field of religion and the church, as from the standpoint of what, in our opinion, should be the characteristics of such a college in these fields.

1. The church-related college majors in its emphasis on religious values. It lends positive assistance to the student's natural effort to harmonize sound scholarship and religion. To this end the members of the faculty in a church-related college possess adequate and sound scholarship, as good as that to be found in any institution of higher learning, and, in addition, such scholarship is enriched by positive and active participation in religious and church activities. I do not think it necessary that every member of the faculty be a member of the particular church to which the college is related; in fact, I think they should not be, but I do think they should be positively and actively religious as well as unquestioned scholars in their respective fields.

2. The church-related college provides adequate curricula offerings in the interpretation of religion and the values of the church. Whether this be done in Bible courses, or in related and kindred courses, it is done with as much accuracy and thoroughness as is provided in any part of the curriculum. In addition to courses in religion, together with its interpretation and application in every-day living, every course in the curriculum endeavors to harmonize the rational and sound philosophies of a religious way of life with the principles of sound scholarship. All interpreta-

tions, in whatever field, harmonize with the fundamentals of all life. Effort is made to satisfy the student that there is no antithesis between high scholarship and sound religion. As a rule, the greater the scholarship, the more genuine is the piety which results. I think great humility follows in the wake of truly great scholarship, as a rule.

3. The church-related college provides dignified and adequate opportunity for its students to participate in religious and church activities. The college which effectively directs the expressional life of its students into satisfying religious and church experiences, easily justifies its relation to the church and is deserving of the support which the church may give. To interest students in such a program, there must be no question about the major importance which the college personnel—in its entirety—places upon religion and the church. Students are not easily deceived. They very soon discover whether the college supports a religious and church activity just to “save its face” or because it believes with its heart and soul in the absolute and fundamental importance of religious values and church standards. Respect for religious ideals is caught, more often than taught, perhaps. To dismiss classes for a football game and refuse to do so for a religious emphasis program, will tend to destroy student confidence in religious values.

4. The church-related college is conscious of a definite responsibility in the field of religion and the church. Its obligation is not just casual or incidental. If it fails in this field, it can hardly justify its existence. I think it will be agreed that the State-supported college has many material advantages over many of our church-related institutions. Their material support is more permanent, as well as more adequate, and their physical facilities and accommodations are usually much superior to most of our church-related offerings. These facts make it all the more necessary that the church-related college provide a value not found elsewhere. This one value is in the field of religion and the church. The State can offer everything else with impunity. It cannot, under our laws, offer training in religion and the church. This is a prerogative of the church as well as an obligation of all its agencies, of which the church-related college is one.

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5. Again, the church-related college must avoid being "just another college." If it merely apes the State institution it is playing a losing game. Its curricula offerings need not duplicate State institutions, but what it does offer must be as good as the best, and in addition it must provide what the State can not—a positive religious emphasis in definite and concrete instruction in religion and the work of the church. All its activities are in an environment which supplements and exemplifies the "doing" as well as the "hearing" values of religious philosophy. If there be a distinctive characteristic of the church-related college it is in the field of religion and the church. This quality is the "plus" value of the church-related institution. Again, this plus value finds expression not only in the curriculum, but in the institution's every activity. Its social, financial, governmental, and professional contacts with its students are made on high spiritual and religious levels. In other words, it is a "genuine college, genuinely religious, or Christian."

By way of summary, the church-related college enjoys the confidence and support of the church and the church-related forces of its supporting area just about in the exact proportion to the way and manner in which it serves the religious and church life of its constituency. Its material support, as well as the moral support of its constituency, with students and good will, is largely dependent upon the characteristics mentioned, namely: a faculty composed of positively religious and scholarly members; a course of study which makes definite, adequate, and important place for the teaching of religion and the work of the church; a program of student activities which provides adequate opportunity for expressional experience in religion; and a conscious sense of its obligation and responsibility to place major emphasis upon the "plus" values of its educational services. To the extent that the church-related college endeavors to train the mind, the hand, and the heart of its students, without apology for emphasis on the importance of the heart as its peculiar and separated responsibility, just to that extent will it deserve and continue to be needed in the educational economy of a great Nation committed to the ideals of the complete separation of Church and State.

Religion in Education*

By VERY REV. EDWARD V. STANFORD, O.S.A.
President, Villanova College

THE zeal of American citizens for the cause of education is known the world over. Vast sums of money are yearly spent in ever-increasing amounts both by public and private agencies to provide educational opportunities on a scale unknown in other countries. All this has been done willingly, without counting the cost, in the belief that widespread education is the best safeguard of democracy, the surest way of providing for an enlightened and loyal citizenry.

However, in recent years, grave misgivings have been expressed by many thoughtful leaders as to whether or not education is producing the promised results. The hardships of financial depression, the undeniable sufferings from social injustice, the growing disrespect for law and order as revealed in a mounting crime wave—all these have contributed their part in leading thinking people to evaluate anew our educational theories and practices.

There has been much soul-searching and scrutinizing of educational processes. Criticism and suggestions have been freely made; differences of opinion have been aired at length; higher standards for teachers have been demanded; the curricula have been expanded; additional funds and facilities have been provided. In general, the educational world is in a state of ferment. In many respects, the scene is one of confusion, born of conflicting ideas and opinions.

Out of the welter of opinions and ideas that are constantly being voiced, it seems to me that there is to be noted a more pronounced recognition of the tragic mistake that was made in seeking to divorce religion from education. This growing recognition of the necessity of once more giving to religion its proper place in education is most encouraging to Catholic citizens who have long made heroic sacrifices to put into practice their conscientious conviction that to separate religion from education is not only to

* The first in a series of five addresses, entitled "Practical Aspects of Catholic Education," delivered in the Catholic Hour, on July 31, 1938.

endanger the religious faith of our youth, but it is also to put in peril our sturdy democratic system of government.

To suggest the return of religion to education, novel as it may sound, is to advocate no new educational departure in this country of ours. For, rightly has it been pointed out time and time again, that all early education in America was primarily religious. But we have become so accustomed to the public school and to the non-sectarian college, where mention of God and religion is scrupulously avoided, that we fall easy prey to the fallacy that this is the truly American way of education. Hence many are loath to consider any other system of education because of the vain fear that another system might endanger our American traditions of freedom of thought, or nullify the separation of Church and State provided by our Constitution.

It cannot be emphasized too frequently that the separation of religion from education is not fundamentally American. The public school as we know it today dates back to the middle of the Nineteenth Century. All of our early primary and secondary schools were conducted under religious auspices. Even today the great majority of our privately supported colleges and universities trace their foundations to religious origins. This is very evident in the published histories of the various institutions. It appears dramatically also, in the symbolism on their seals and in the wording of their mottoes.

The weaning of education away from religion was, as a matter of fact, a gradual process. As our country grew and developed in material prosperity, less and less emphasis was placed on religion in education. With the inception of State Universities, Colleges, and Normal Schools, and with the establishment of publicly supported primary and secondary schools, an impetus was given to a separation of education from religion. In the course of time, also, some of our privately supported schools and colleges admittedly weakened their emphasis on religion, and some of them completely dissociated themselves from their religious purposes.

Today we are reaping the fruits of this unfortunate development, and we are faced with the problem of remedying the evils to which it has given rise.

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To illustrate, the public statements of men from various walks of life could be quoted at length, and with profit. In the brief time allotted to me, I can do no more than refer to one or two recent statements, taken at random.

Senator Vandenberg, in an address¹ at Union College, as recently as last month, took occasion to warn of dangerous trends in the nation, and said "a reverent belief in God is the final reliance of any land which shall survive"; and speaking of the crisis in American character that was involved in our present difficulties, he said: "It cannot be cured by statute. It can be cured only by a renaissance of spiritual values. The answer does not lie in law books. It lies in a people's soul."

Dr. Nicholas Murray Butler, in his recent commencement address² at Columbia University, expressed a similar thought when he said: "The chief problem of democracy, if it is to be successful and continuing, is the moral education and guidance of the individual and not the suppression of the individual in the supposed interest of some mass or group." . . . "How often must it be repeated that democracy rests upon moral principles and that only when these are recognized and supported, does it concern itself with the purely material interests of individuals and groups? The individual human being whose life and conduct are inspired by an understanding of moral principles will not impose upon his fellow-man, nor will he take part in depriving that fellow-man of any of the vast and many-sided opportunities which life may offer to him."

Now I submit that it is all very well to talk about the crisis in American character and the need which a democracy has for the moral education and guidance of the individual. But it is supremely important to determine how character can be strengthened, and how moral and religious guidance can be attained. I am not impressed by the plausible answer that this is the particular province of the home and of the Church. I recognize that both these agencies, even granting them full effectiveness, are laboring under a severe handicap when the school effectively reduces morals and belief in God to a secondary place in the

¹ Quoted in *New York Times*, June 14, 1938.

² Quoted in *New York Times*, June 2, 1938.

thinking of our youth by attempting to assume a neutral attitude towards these vital realities.

It is indeed a forward step to recognize clearly that apart from personal duty to our Creator, apart from satisfying the individual promptings of the human heart, the *very welfare of society* demands that our youth should have a religious education. But, we will not have advanced far enough until we recognize that religious education means *religion in education*, and that such religious education most effectively can be given in the atmosphere and the work of a definitely religious school. The religious school is the great bulwark of the nation, because it does not stop with the cultivation of intellect and mind, but seeks to reach the inmost recesses of the human soul. It recognizes the truth expressed so beautifully by Saint Augustine centuries ago, "Thou has made us for Thyself, O Lord, and our hearts are restless until they rest in Thee."³ The religious school is therefore not content with the regulation of outward human conduct, but reaches the heart, the conscience, and the will, which are the source of human conduct. Legislators may assemble to legislate, and to devise many things for the good order and prosperity of the nation, but they cannot make law-abiding citizens, nor do they profess to do so. Unless our youth are educated in the ways of righteousness, in vain will legislators multiply laws and sanctions. It is precisely for this education that the religious school exists and it is on this account that it must ever be a potent factor in the life of the nation.

The existence of thousands of Catholic schools over our broad land is testimony sufficient that Catholics attend in a most effective way to the necessity of Religion in Education. With Catholics, religious education is a matter of both theory and practice that has had a very long and honorable history in this country. The Pastoral Letter of the Archbishops and Bishops of the United States, published almost twenty years ago, states very completely and clearly, the official attitude of the Catholic Church on Education. In closing, I cannot refrain from quoting from it a short passage which is so much attuned to what is being said by many non-Catholic leaders today. It reads: "An education that unites intellectual, moral and religious elements is the best training for

³ St. Augustine's Confessions, Book I, Chapter I.

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citizenship. It inculcates a sense of responsibility, a respect for authority, and a considerateness for the rights of others which are the necessary foundations of civic virtue—more necessary, where, as in a democracy, the citizen, enjoying a larger freedom, has a greater obligation to govern himself. We are convinced that, as religion and morality are essential to right living and to the public welfare both should be included in the work of education.”⁴

⁴ From the Bishops’ Pastoral, given at Washington, D. C., September 26, 1919.



Inherited Weaknesses and Acquired Tastes*

By THE REV. CHARLES LESLIE VENABLE

Pastor, Wicker Park Lutheran Church, Chicago

EVERYTHING we do is the product of an acquired taste. I am reminded of the story one of my college professors used to tell. Someone confronted a man with a total abstinence pledge, to which the man replied: "You don't know what you are asking me to do. Why, it cost me five thousand dollars to learn to like that stuff and you want me to throw away something it cost me five thousand dollars to acquire!" A little reflection will reveal that the things which we call our "weaknesses" are really acquired tastes. Here is a man who likes nothing better than to get his feet under the table and get to work on a good square meal of steaming viands. "Certainly," we are prompted to say, "that was inherited. He was born with a taste for food." On the contrary, ten to one the first time he was confronted with food he was a wriggling, squirming, squealing bundle of life and food had to be forced past his lips and down his throat, and every article on his favorite menu today represents an acquired taste. To be sure, our tastes, once acquired, have a tendency to go forward under their own momentum and at an accelerating speed, but at the outset, each was an acquired taste.

That is what St. Paul says about Christianity when he writes, "I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord." (Phil. 3: 8). He lists a number of tastes which he had before; a taste for scholarship, a taste for athletics, a taste for family pride, a taste for national glory, a taste for personal power and position: but now, "I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord." The Christian is not perfect but he is perfectly possessed by a consuming appetite. He writes in this connection, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am

* A sermon on Christian Education.

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apprehended of Christ Jesus." That is to say that he presses on to get the means to satisfy an appetite which has already got him. As the drunkard does anything to get the money to satisfy the appetite for alcohol which has got hold of him, as the musician will make almost any sacrifice to get music to satisfy the desire which has got hold of him, so the Christian will "count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord." That is what a taste is and does, and everything we do, good or bad, is the result of these tastes, all of which are acquired.

How is a taste acquired? There are just two steps in the process and each is an exceedingly simple one. The first is to be exposed to the thing itself, and the second is to be exposed to people who possess and enjoy the thing. The process is education and the product, the acquired tastes, is the goal of education.

The cultivation of four specific tastes then, should be seen as the goal of education, particularly higher education. Higher education cannot be soberly conceived as a technique for making a living without hard work even though it is popularly so conceived. Higher education cannot be soberly conceived as a means to social position and privilege though it is often so conceived. Higher education cannot be conceived in terms of acquired facts although these are perhaps neither to be minimized as much as is popular, or rated as highly as they continue to be in a kind of clandestine fashion. In any sober mood, higher education must evaluate its own success or failure in terms of these four tastes in the graduates of its colleges and universities: the taste for study, the taste for worship, the taste for fellowship, and the taste for work.

A TASTE FOR STUDY

The young man or woman compelled to study without a taste for study is certain to end in failure or a nervous breakdown, or both. To be sure, we ought not to force people to do things they don't want to do. We ought to make people want to do the things they ought to do and that is quite a different thing even if half the world be blind to it. The infant who doesn't want to eat is not so unhappy as to have his wishes catered to, but is early induced to want to do what he ought to do, and very successfully for the most part. The taste for study is more easily acquired than the

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taste for alcohol. We proceed, here, as everywhere else, on the basis that the student needs but to be exposed to the things to be studied and a group of people whom we call a faculty who possess knowledge and are enjoying the practice of study. There is nothing wrong with the procedure. Our goal might be a little more clear and our faith more simple. Undoubtedly our skill would improve and our technique become more effective, if our faith were more simple. The graduates of colleges and universities hardly differentiate themselves from their fellows in the social order by the index of approaching its problems as students and scholars instead of being victimized by ill-formed opinions. We can hardly claim to have created a general taste for study in the graduates of our higher educational institutions.

Christian higher education shares with other higher education this same goal of a taste for study, with this difference that it seeks to create a taste for study crowned by a taste for the study of that most important body of knowledge the world possesses, that religious heritage and faith centered in the Bible. One is indeed inclined to have little patience when those who have had every privilege of the most advanced educational institutions say that they can't make anything out of the Bible or that they are not interested in the study of the Bible, which simpler folk in a much simpler age have loved and read with uncommon profit. (But may they not be stating the matter?) After all isn't it an acquired taste, not only to study but to study the Bible, and is it not this, much more than any equipment for the study, that is required? Fortunately, the taste can be imparted. The student needs but to be exposed to the thing and to those who are enjoying the thing; that is to say, to a Bible department which has an adequate place in the curriculum over an adequate part of the college years and to a faculty who in their private lives are practicing and enjoying the study of the Book of books. It would seem that in a civilization so desperately in danger of losing the culture which the Bible has produced, that the Christian college would set about doing these two things determinedly and parents would respond by sending their sons and daughters increasingly to a school which delivers a definite taste for the study of the Bible. There is no question that exposure to the thing and those who are

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practicing and enjoying the thing will deliver this acquired taste as well as any other. Young men and women will say in this day as well as one did in another day, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. I have an insatiable thirst for knowledge, and supremely the knowledge of Jesus. The appetite has got me." As long as these two facts exist: that the Christian college can do it, and that no one else in America but the Christian college can do it, the place of the Christian college must remain a most privileged one of expanding opportunity.

A TASTE FOR WORSHIP

The second taste by which higher education must test its success or failure in its graduates is the taste for worship. It may seem on first thought that state supported educational institutions have nothing to do with worship but the fact is that if this were true there would be no place for the teaching of history. The purpose of history is obviously to acquaint us with the men and women of the past who are worthy of admiration and emulation. The man or woman who goes out of college without any taste for worship is headed for failure or nervous breakdown, for mediocrity and futility, because he is not adequately motivated. Whether they know it or not, young men and women are coming out of the universities with their worship pretty well fixed for life, the men and women whom they admire and will admire all the rest of their days determined in part by what they have studied but much more by those whom they have found their teachers and instructors admiring.

Christian higher education shares with secular education this function of creating the taste for worship but a taste for worship crowned with the worship of God in Christ Jesus. Christian higher education proceeds upon the thesis that life motivated by second bests is second rate and not equal to the tests of life, that a social order motivated without the sincere and supreme worship of God in Christ Jesus will be a social order that is less than Christian. It proceeds also on the thesis that worship of Christ will only be a pretended worship and the real worship will be somewhere else and of some one else unless it is a worship con-

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stantly renewing itself, an acquired taste which has become an insatiable thirst; "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." This taste, Christian higher education believes, is acquired by exposing the individual to the thing and to those possessing and enjoying the thing; that is, exposure to compulsory worship services which are vital and vitally interpreted to the students, and exposure to faculty members who practice, enthusiastically and joyfully, private and public worship. One knows scores of schools where this is accomplished. *The Christian college should boldly declare that those who do not want thus to expose themselves should not enroll here.* The matter is too vital to trifle with. No other school can offer this. It is Christian education's open door.

A TASTE FOR FELLOWSHIP

The third taste which higher education must impart is the taste for fellowship. Too much has been said about a college being a country club with classes appended. A psychologist wouldn't talk that way. He would say that the major symptom in our social life is the unsocialized individual. He would say that the student who goes out into the world without the equipment for fellowship on levels above the beer bottle, the bar maid, or commercialized amusements is doomed to failure or nervous breakdown. This kind of fellowship is not incompatible with creative scholarship but indispensable to it. David Starr Jordan tells how a little fellowship in one of the German universities many years ago shared in the discussion and creative emergence of a number of the great discoveries of the century including Harvey's discovery of the circulation of the blood. Some months ago Mr. Howard Vincent O'Brien in his column in the *Chicago Daily News* reported an interview with an unnamed executive who has under his direction a large body of highly skilled employees, for the most part college trained. He said that his greatest trouble was in finding men who could get along with their fellows and could adapt themselves to human relationships. He had found that the first requirement was not professional skill and acumen but socializing ability, and that the best trained and most skilled technician without this capacity soon found himself smashing his

head against a stone wall as far as his personal advancement or value to the organization was concerned. He was convinced that the emphasis in education was at the wrong point. On a background such as that, can one do anything but view with alarm the excessive individualism rampant on university campuses and the apparent impossibility of socializing the group? Some one has remarked that the only common denominator of interest in the fraternities and social groups on one university campus is sex, sports, and the current movie stars. How badly our world is being served at this point can be observed in the low common denominators by which young people can be fused into unity by fascist or communist governments today, all because better common denominators of unity are not provided.

Into this search for a common denominator for socializing the youth of our age, Christian higher education comes with the proposal that socialization or fellowship be achieved at the point of Christian communion and the Christian community. It has the warrant both in history and in psychology for its proposal. Can it be achieved today in the Christian college? Fellowship at the point of Christian ideals and devotion, fortunately is an acquired taste. That is, it can be acquired by being exposed to the thing and to those possessing and practicing the thing. That means that every classroom from chemistry to engineering should be a shared fellowship both in clarifying and in communicating the Christian ideal and the Christian hope. That would involve a vast reorientation of curriculum so that every course presented an unqualified spiritual interpretation of the universe, but that would, unfortunately, only be bringing each course in line with the best scientific thought of our time as well as meeting the most pressing current social need, the need for fellowship at the point of an adequate common denominator of unity and interest. The Christian college alone can do this. In this is her door of opportunity. Men and women of America may be expected to respond to this when it is clearly envisioned and boldly and determinedly undertaken. Youth of America still can know that supreme and insatiable taste for fellowship at the point of Christ Jesus which declares, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

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A TASTE FOR WORK

The fourth taste which higher education must impart is a taste for work. The enrollment of our institutions of higher education is likely to represent a cross-section of our life and to be neither better nor worse. The number of people having a taste for work may be assumed to be very small. The great majority concede the inevitable necessity of work. That is, they look upon it as a necessary means to more desirable ends which consist chiefly in having the means to do other things than work. Most people, therefore, are looking for short cuts to secure the means to reduce the amount of necessary work to a minimum and increase the amount of release from work to a maximum. That may be assumed to be equally as true of those who enter college as those who do not; not likely either more nor less.

This desire for the release from drudgery is to be approved, to be sure, if it releases men and women from drudgery for higher creative work but it will suffer no rationalization if, as is most often the case, it is release from drudgery for self-indulgence and the dissipations of the idle. However, the fact is that all of us are called upon to engage in both kinds of work in the modern social order, the drudgery of routine duties and the release for creative work. We need to be equipped with a taste for both or both become destructive in our lives. The secular higher educational institution has a good case to show here. It does expose young men both to work—one is appalled at the amount of it—and to faculties who are demons for work in the fields of their scholarship. But in the narrow field of specialization which alone is likely to fall under the student's eye, there is always the danger of the student's mistaking this for working for fame, position, or wealth instead of working for the love of work and the love of learning.

Christian higher education enters this field with the idea of imparting a taste for work because of the love of God and the love of others. Christian higher education proceeds upon the thesis of acquiring a taste both for drudgery and for creative work for the sake of no personal gain, hence as an end in itself. Christian education steers wide of the line where work may be regarded as a means to anything and straight for the mark of work as a

taste in itself. There may be vast room for clarifying this conception and implementing the imparting of it to modern students but the fact remains that this taste can be acquired as any other taste can be acquired when we clearly set about providing the requirements, exposure to the thing itself and exposure to those possessing and practicing the thing with enthusiasm and enjoyment. The fact, too, remains that the student who goes out to work in the world without the equipment of a taste for work in itself is doomed to be neurotic under the necessary drudgery of life and doomed to failure in the creative work of the world while the student who says, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," has already acquired both the taste for drudgery and the equipment for creative work. Once clearly perceived as a good it will equally clearly be perceived that the Christian college alone is equipped to impart this taste for work as an end in itself.

If a man's life "consisteth not in the abundance of the things which he possesseth," in what does it consist? If not in his achievements, must it not be in his tastes? Or more precisely, must it not be in these four specific tastes; a taste for knowledge, a taste for worship (which would certainly include purity), a taste for fellowship, and a taste for work? If this is the gage for life, must not that education which undertakes to fit men and women for larger life undertake this as its supreme goal? And by this measure of life in terms of tastes, not things, will not the Christian college find herself alone capable of fulfilling the pledge of Him who said, "I am come that they might have life and have it more abundantly?"

The Place of Biblical Instruction in Achieving the Objectives of the Department of Religion in College

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WHAT are the contributions of biblical instruction in achieving the legitimate objectives of a college Department of Religion? These departmental objectives may be stated briefly as follows: To make intelligent Christians of the students enrolled in the courses in religion; to vitalize the religious life of the campus as a whole; and to train students for active service in the Church at large. In striving for these goals, certain avenues of endeavor are open to the department, and biblical instruction plays a more or less important part in each.

In seeking the first-named objective, to make intelligent Christians of the students in the department, should there be a conscious effort to win for Christ those students who make no Christian profession? It is very probable that this purpose lies in the back of the mind of every teacher of religion even though there are some who say they do not try to convert their students. Is not Prof. Bruce Curry, of Union Theological Seminary, right when he says,

“The biblical instructor’s chief interest is really in the student’s own religious development more than in the subject matter of his course. If he will go back to the motive which led him to undertake this teaching of the Bible, it will generally appear that it was not so much a zeal that students should achieve facts, understandings and appreciations in this ancient religious literature, as it was a desire to have them use this equipment in the quest for their own higher life.”

The duty and privilege of performing this “evangelistic” task is generally accepted by the departments of religion, although it may be carried out in a great number of ways. An admirable statement of purpose and method is made by Dr. Ismar J. Peritz, Professor Emeritus of English Bible, Syracuse University:

“I consider all this study only a means to an end—that being a real apprehension of the wonderful saving power of the Gospel for the individual, national, and international social, economic and spiritual life. I do not believe in ‘preaching’ to my students; but I believe in so presenting the facts as that these facts will do the preaching.”

The part which biblical instruction plays in this inspiration of personal religion is clearly recognizable. The student should be familiar with biblical content and use, not as an end in itself, but because a proper appreciation of the Scriptures and that part of the student’s religious inheritance found in the Bible is significant for his whole spiritual life. The argument that in many cases there is no direct correlation between biblical knowledge and personal conduct can be granted, but if biblical teaching in Sunday Schools and from the pulpit is important for personal religion, it would seem that such instruction in college, when designed to contribute to life values, would produce much the same result.

A preliminary understanding of biblical history and interpretation, furthermore, produces better results in the whole field of religious studies as there seems to be a mutual interworking between knowledge of the Bible and the non-biblical subjects taught in the department. Such subjects as comparative religions, ethics, philosophy and psychology of religion, and church history make significant contributions to enlightened religious life and should achieve

“a comprehensive knowledge and understanding of the nature and meaning of religion as represented in the world’s greatest religious literatures, personalities and systems; a thoughtful appreciation of religion as a normal and vital factor in life; and a perspective of religion in its interrelations with other knowledge and problems in human experience.” (Karl A. Rosti, Lake Forest College.)

Although the Bible is primarily a book of religion, it will help in forming a satisfactory philosophical world view. Knowledge of the Bible makes possible its effective use as a source book of standard religious experience, biographical reference, and literary allusion, and as a marvelously interesting and accurate ancient history of religious beginnings. To attempt to study ancient history, church history, ethics, psychology of religion, or

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literature without a reliable introduction to the biblical field is to undertake the work without a very desirable background if not a necessary prerequisite.

The second general objective of the Department of Religion is that of effective, vitalized religious life on the campus, aided by efficient student religious organizations. Many students who are not enrolled in the department are affected when this aim is achieved. However, there is some difference of opinion as to the departmental responsibilities in this matter. Some agree with the statement of Dr. Harold McAfee Robinson, General Secretary, Board of Christian Education of the Presbyterian Church, U. S. A., that the department ought

“to stimulate and correlate the religious activities of the college campus. . . . to stimulate and encourage continually the integration of the total program of the Christian college for Christian faith and life.”

Others hold with President Henry I. Stahr, of Hood College, when he says,

“Personally, I make a distinction between the teaching of Biblical Literature and the attainment of religious objectives on a campus. We can not expect a department of religion in college to develop the religious life of the campus. I would divorce extracurricular religious activities from the Bible Department. The administrative officers of an institution and the faculty alike, are responsible for the development of the spirit of the college.”

President Stahr's objection is understandable, but certainly some one or some group must take the lead or initiative. Pre-supposing a favorable administration, it would seem altogether fitting and proper that the correlation of religious activities on the campus might be undertaken and supervised by the Department of Religion. And the fruits of biblical instruction should be as evident in the life of the campus as they are in the lives of individual students, provided that the extracurricular religious activities are properly conducted as a laboratory in which the students can acquire practical experience and at the same time do some experimenting. To carry on such work without reference to the Bible and a proper understanding of it would be as unthinkable as to foster religious work in Sunday School and Church in the same way.

The Department of Religion certainly has a third objective—the training of its students for work in the Church at large. One branch of this preparatory service is that of pre-professional studies for students who are planning to do graduate work in theological seminaries. In 1931 Prof. George Dahl, of Yale Divinity School, presented a good discussion as to whether or not preparation for theological seminaries should be stressed in the Department of Religion in college. Against such collegiate training he offered the arguments that little of this teaching is thorough while much of it is clearly unscientific and obscurantist; slovenly habits of study may easily be acquired as well as mischievous misconceptions of the Bible; the healthy zest of the student's appetite is removed by unsatisfactory courses, or the young man may gain a cocksure and self-sufficient attitude which causes a prejudice against covering the ground again in more thorough-going fashion; and college Bible courses may crowd out other undergraduate subjects no less essential to the proper preparation of candidates for the ministry. In favor of Bible work in college as pre-professional training were the arguments that the central and intrinsic place of the Bible as the minister's principal textbook and tool call for its early acquaintance; earlier years are better adapted for the assimilation of that literature of power which is in the Bible, for not only in college, but also in preparatory school and even earlier, the student should grow into the Bible; and such college training saves time in the theological school for the constantly increasing demands of its expanded curriculum. Prof. Dahl's conclusion was that the value of the college courses as preparatory depends upon the teaching. "Better a really good additional course in almost anything—home economics or cattle raising, if you will—than some of the stuff now branded as Bible Literature!" He urged that the theological seminaries set up more rigid entrance standards and that the colleges work toward the standardization of biblical courses, especially such old or new ones as might be adapted for pre-theological training.

It seems, then, that the chief criticism of college biblical instruction for those planning to enter theological seminaries is the unsatisfactory quality of the work, not the desirability of some good

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work in the field. But how much of even good biblical instruction is recommended? The report of a committee of the Council of Presbyterian Theological Seminaries specifies the work for 99 of the 120 semester hours required for graduation from college. Of the 99 specific hours, only six are in English Bible. Milton C. Townley, of the Bible College of Missouri, recommends only nine hours of Bible for a major in religion, with 18 hours to be selected from the other courses in the department. Prof. Clarence T. Craig, of the Oberlin Graduate School of Theology, shows that a compilation of the recommendations of 21 seminaries calls for an average of only four hours of Bible to 20 hours of English. Dr. R. Ames Montgomery, Professor of Homiletics, Presbyterian Theological Seminary, Chicago, says, "The particular lack of students entering theological seminaries is a knowledge of the factual contents of the Bible." All indications are that the seminaries do not demand or expect more Bible training in pre-theological courses than can be given, if taught properly, in a one-year course in college. This fact, along with the comparatively small number of students involved, tends to make biblical instruction for this purpose relatively a minor though by no means negligible factor in the program of the Department of Religion.

In addition to the need for pre-theological training, there seems to be a steady and valid demand by ministers and churches that the department achieve something definite in the way of training for service those students who are not planning to do graduate or professional work in theological seminaries or schools of religious education. Such young people should receive training in religious pedagogy and methodology for the purpose of intelligent participation in lay work in the churches with which they are or will become identified. For such courses in religious education, instruction in the Bible has a definite contribution to make. Strangely enough, knowledge of the Scriptures has frequently been ignored by many of those who are training for this educational work. An instance could be cited in which a young man who had received the degree of Doctor of Philosophy in the field of religious education had made no study of the Bible. He had a fine technique for teaching something, but the Bible was not

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part of it. The vicious circle is completed if those preparing themselves for leadership in religious education ignore the Bible, since such instruction is largely forbidden in the grade and high schools, and is inadequately handled in many Sunday Schools. It is a sad commentary on the present emphasis on religious training that our leading laymen often are ignorant of what history has repeatedly proved is the greatest of all means for building up the religious life. It is very possible that unless certain methods of training are altered, civilization will lose many of the sanctions and spiritual forces which have derived from the real comprehension of the Bible and which have contributed to civilization whatever of Christian elements it possesses.

Another means of training students for active work in the Church is by sending them out to aid neighboring congregations, inmates of various institutions, and other groups in need of more or less volunteer service. One college mailed out the following announcement:

The department also is anxious to serve the churches of the State by way of conferences, inspirational addresses, demonstration worship services, etc. . . . The members of the department work with the State Council of Christian Education in S. S. work, conventions, teacher training classes, youth movements, etc.

Admittedly, such widespread endeavors can not be undertaken by many of the colleges where the teachers are already heavily laden with responsibilities; but where there is an adequate staff, this "out patient" type of work would be good for the churches and assemblies, the teachers, and certainly for the college which thus develops both its students and its supporting constituency. Much of this kind of work is done by many departments of religion rather incidentally but with good effects upon the participating students when supervised. The value of biblical training for this kind of work seems self-evident, as it equips these students with something to teach and through them benefits the receiving groups.

Aside from and in addition to the direct contributions of biblical instruction to the achievement of departmental objectives, the Bible furnishes a core about which to orient the work of the whole department. Without it, the other courses tend to be centrifugal. In a recent personal communication, Prof. George Dahl wrote:

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The core about which we must organize should be concrete, definite, and, if possible, something already familiar and favorably regarded. It should not be some philosophical or psychological theory, nor should it tend toward an unhealthy and morbid student-centered curriculum. To my mind, it should be a literature, the best available. That means the Bible, of course. What are some of the reasons for relating the other courses in religion to the Bible as the central and dominating elements?

1. Ours is a historical faith, going back to the history of Israel, the experience of the prophets, psalmists, etc., and culminating in the New Testament revelation of Jesus and his successors. As Christian institutions, our church colleges should make this sole record of our early faith primary. The department must thus, too, become God-centered.

2. Our colleges have tried other methods of approach to religious teaching during recent decades, and have found them at least wanting, if not actually tending toward a colorless humanism, without the vital faith in a living God that dominates both parts of the Bible.

3. No other literature approaches the Bible in literary beauty, social suggestiveness, moral imperative, and spiritual power.

4. Man's two great religious needs are supremely met here: (a) God's revelation of Himself to humanity; (b) How man may approach God.

5. Around it the student may best organize his personal religious life in these distraught times.

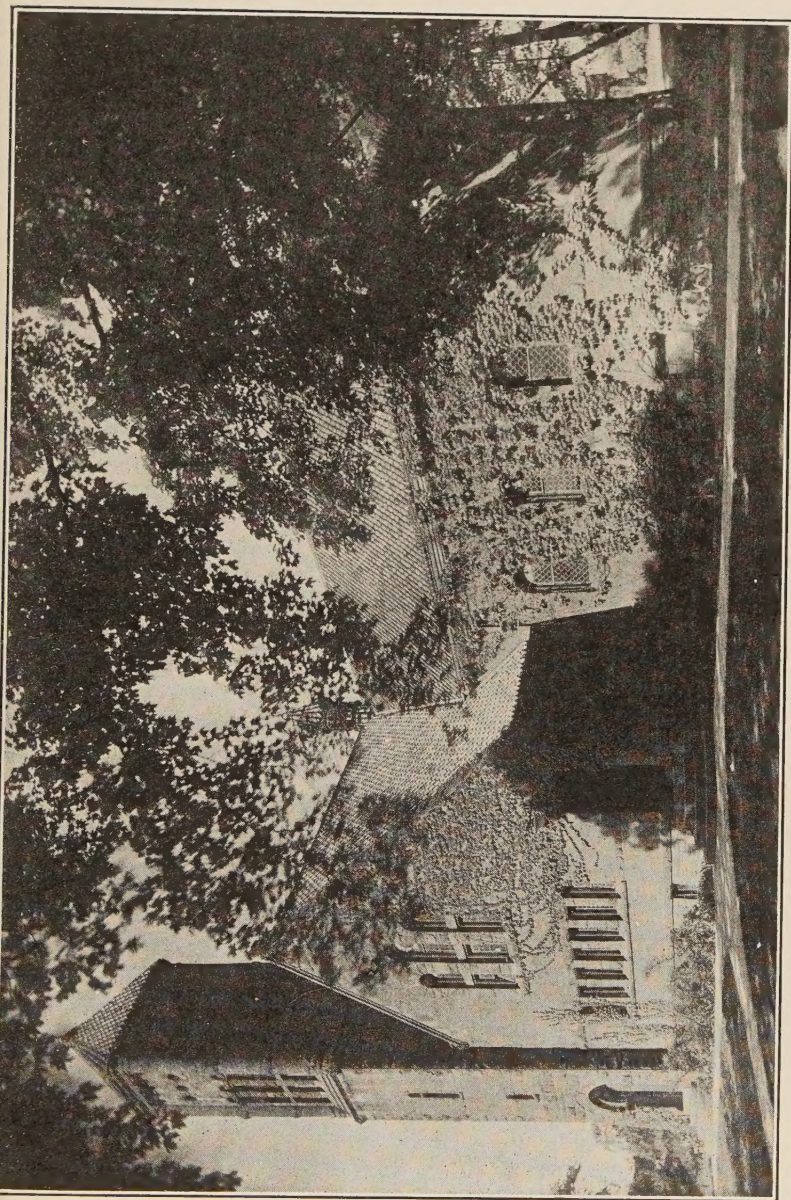
6. Other courses in religion would really gain in effectiveness in this way because of (a) the presence of a great unifying and energizing principle embodied in the supreme literature of all time; (b) the advantage of constant corroboration and re-enforcement by reference to the ultimate divine revelation.

The Bible furnishes a body of religious experience unrivalled in the history of the world, it is a developmental record of religious thought and attitude, it contains primary source material, it will always be in some sense normative for Christianity, it will continue to be an important part of general culture, and students come to college with a well-developed reverence for it however poorly this may be supported by knowledge. Such facts as the above make the Bible important as a center for the work of the Department of Religion.

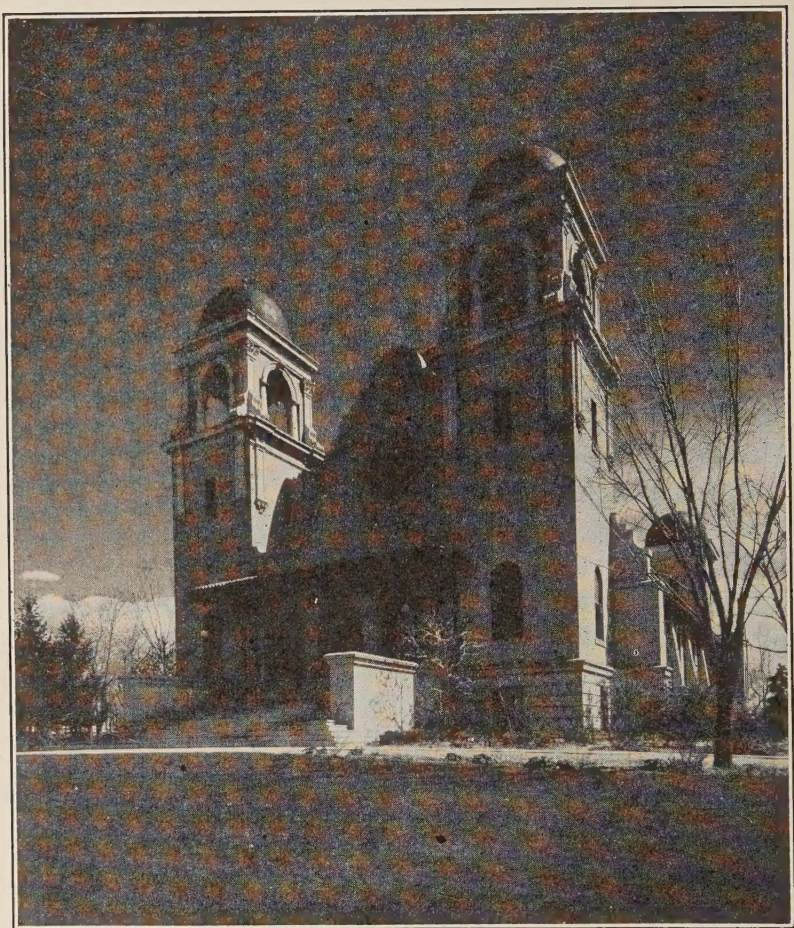
The basic position of biblical instruction in the department must be recognized. It contributes significantly to the achievement of intelligent Christian character by offering personal in-

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sight through the proper appreciation of the contents and meaning of the Bible, and by outlining a historical, cultural, and experiential background against which to study the general courses in religion and in other departments of the college. Biblical instruction offers to the college leaders a means of spiritual and emotional power for fostering the right kind of religious life upon the campus. It aids the department in its service to the Church at large by furnishing a preparatory body of knowledge for students planning to enter theological seminaries, by equipping the methodological courses in religious education with something to teach, and by linking the students who work in the neighboring churches and groups with the ideals and thought life of the people to whom they minister. Finally, it serves as the best orienting center for the whole program of the department, since without such instruction there would be a shell of studies about religion, but much of what prompts to the attainment of a genuine Christian religious life would be missing. Biblical instruction may be said to be a main factor in achieving the great objective of all Christian education—Christ-centered, enlightened serviceable character.



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